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execution. Here is no futile spinning of academic cocoons, but intelligent and fruitful activity in which the true teacher may engage with no dulling of the human instinct or loss of great outlook. It is much to be desired that some of our young scholars shall apply themselves to the fine subject suggested by Mr. Hardy and still unworked, of the relation of Christianity to the provincial assemblies. It will form a chapter in history of equal interest with Mr. Hardy's on the "Connection of Christianity and the Collegia."

Mr. Hardy's power of condensed reasoning shows at its best perhaps in his argument for the annual recurrence of the provincial *concilia* and for the identity of the *Ἀσιδάρχης* and the *ἀρχιερεύς*, and in his examination of Mommsen's peculiar view of the constitution of the army during the greater part of the principate of Augustus. The paper on the movements of the legions from Augustus to Severus is a model of research in an uninviting field where yet unexpected results may follow. Equally exhaustive is the introduction to Plutarch's lives of Galba and Otho, though the subject was interesting here as a historical puzzle. The most technical chapter is that on the vexed question of the character of the *imperium* as held by Augustus after the first and second settlements. One of our own scholars, Dr. Helles, virtually accepted the position taken by Pelham, but Mr. Hardy's criticism appears to bring back the perplexity as to what was really involved in *imperium proconsulare*. The summary character of the legal prosecution of Christians in the early empire is so foreign to Roman ways that it has always presented great difficulty. Whether Mr. Hardy's interpretation of Mommsen's position is correct, the writer is unable to say, but Mommsen is certainly understood by many to presuppose the existence of an imperial rescript defining the profession of Christianity as treason. In any case, the author well explains the possibility at least of such legal methods by the application of Roman law.

The classical tutor will find many a passage in his Pliny and Tacitus illuminated by the use of these *Studies*, but their chief interest is naturally for the serious student of Roman history in the early empire. What lives and glows in the pages of Boissier and Ullhorn he will here find corroborated and explained.

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The Silver Age of the Greek World. By JOHN PENTLAND MAHAFFY.
Chicago: The University of Chicago Press; London: T. F.
Unwin. Pp. 482. \$3.00 net; postpaid \$3.17.

This latest book in Professor Mahaffy's truly splendid series of contributions to the social history of the Greek people is rather more than a revision of his *Greek World under Roman Sway*, now out of print. To the recasting of the old much new material has been added. His *Silver Age* covers the period from the subjugation of Greece by Rome to the reign of Trajan. The author has searched patiently through all the Greek and Latin literature and inscriptions and other

monuments of the times for every possible ray of light to be turned upon the public and private life of the Greek world, its politics, its literature, its art, its activities at home and abroad; he has not blindly accepted as gospel everything that his Hellenistic authorities chance to say, but has sifted the evidence with unsparing criticism and given us the results in clear and interesting form. He shows, through the careful, critical study of all the available records of the times, just how Rome proceeded step by step in the conquest and subjugation of Greece, and how step by step Greece took captive her proud captor and Hellenized the Roman world.

With Rome's world-wide dominion, the spirit of Hellenism had spread with widening influence throughout the empire, leading its truest followers back beyond the Alexandrian models to the great masters of the best period of Greek culture. The leaders of Roman thought realized that all higher culture must come through Greek. To be in any wise educated, they must first study under Greek masters at home and then go for graduate work to Athens or Rhodes or Alexandria or some other center of Greek university education. So Greek literature, Greek art, Greek philosophy, Greek thought, Greek culture, Greek civilization came to dominate the world.

We follow the spread of Hellenism from Greece northward to Macedonia and the Crimea, eastward to Syria, Asia, India; southward to upper Egypt; westward to Sicily, Italy, Spain. The Roman conquest followed soon—an irreparable disaster to the spirit of Hellenism. Plundered, misgoverned, war-swept, ravaged, depopulated, impoverished, decayed, Greece proper came to have in her population the same idle, irresponsible rabble as the Roman capital, to be fed with doles and entertained with shows at the expense of the rich and influential; and the same demoralization followed in the one place as in the other. The reaction upon Rome was bound to come; the lower forms of Greek life, taken up in Rome, uncomprehended and undigested and unassimilated, were a disintegrating influence upon Roman life, corrupting and destroying; the *comoedia palliata*, with its parasites, its panders, its minions, its chicanery, its mendacity, its vice and impurity, is a picture of that influence which produced such terrible effects. The Greek philosophy and the better life affected only the highest stratum of Roman life, purifying and ennobling; but the lower masses were untouched save by the lowest. For with the migration of the brains and ability of Greece to Rome went also the dregs of the Hellenic world, settling naturally into the lowest strata of the capital's proletariat.

Open-mindedness is one of the very first essentials to progress. The Greeks once had that quality in high degree; but it was now long since gone. They were narrow and conceited—wrapped up in their past. Their ingrained bigotry was one of the secrets of the decay and downfall of Greece. While the Asiatic cities had learned at least something from their contact with the East, Greece proper had remained behind, had lost step in the march of progress, had become poor and depopulated, stagnant in thought as well as in life, an easy prey for the progressive peoples who successively subjugated—or enslaved—her.

So some of the Hellenistic centers thrived under Roman sway, some fell into ruin and decay. From chapter to chapter Professor Mahaffy traces the causes and effects of Hellenic prosperity and influence or Hellenic weakness and decline, in the East or in the West, in its original aspects or colored with Roman habits and modified by Roman tastes. And whether he leads us himself or turns us over to Cicero or Plutarch or Dion Chrysostomus or Strabo, what he writes is not only charming and entertaining but also illuminating. Of all Professor Mahaffy's "popular" works, this is one of the most scholarly and helpful. Its usefulness as a work of reference is further enhanced by the addition of a full index.

There is little to criticize. The author's immense historical erudition in all fields of the Hellenistic period occasionally leads him into digressions far beyond the bounds of his subject—as, for instance, when his discussion of Hellenistic conditions in Spain easily draws him off into a discursus on Phoenician and barbarian conditions in Spain (pp. 229 ff.), which have nothing to do with the "Greek World." So, also, the elaborate analysis of the Latin style of Apuleius (pp. 342, 343) is interesting enough, but no contribution to the subject of the chapter or of the book.

The attractive architecture of the book is marred by a good many misprints: e. g., immediately in the Table of Contents (p. vii) *Ves* (no hyphen) *pasian*; *Lucullns* (p. 185); *spreeding* for *spreading* (p. 222); 188 for 198 (footnote, p. 224); by the omission of some such verb as *saw* Strabo becomes a Roman executioner (p. 256); *Acoka* for *Açoka* (p. 21); *Πέρεws* for *Περέws*, (p. 238); *κατεποντισθη* for *κατεποντισθη* (p. 21). Misspellings, as *Achæa* for *Achaia* (p. 304), *whilome* for *whilom* (p. 296), *Caphereus* for *Caphareus* (330), and corruptions like *Chio* for *Chios* and *Tino* for *Tenos* are unfortunate. The spelling of Greek names and titles is consistent, with few exceptions: *διοικetes* (p. 289) and *eirenophylaces* (p. 289), but *epimeletae* (p. 289) and *chorocitharistae* (p. 306), while *synoekised* (p. 315) is nothing less than a monstrosity; *Heraeon* (p. 413) and *Koropaeus* (p. 369) are almost as bad.

W. M.

A New First Latin Book. By JOHN HENDERSON AND R. A. LITTLE.
Toronto: Copp Clark Co. 1906.

This book is a revised edition of the *First Latin Book*, which, originally published in 1892, has had such marked success in the high schools and collegiate institutes of Ontario. The experience of fourteen years, the pressure of other branches of study upon the time of the schools, the progress, perhaps, of Latin scholarship itself during that time, revealed deficiencies in the first edition. These deficiencies have been removed, and the authors have increased the utility of the book by the addition of many improvements which will facilitate the progress of the student and at the same time render more thorough and interesting the acquirement of a knowledge of the elements of Latin.